Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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[From the Christian Reformer.]

HINDRANCES TO THE PREVALENCE OF UNITARIANISM.

"Hear, O Israel, Jehovah, our God, is one Jehovah.—I am Jehovah; there is no God beside me.—This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—God is one.—One God and Father of all.—There is one God, and one Mediator between God and men, the man Christ Jesus.

One might think, that with such declarations as these before them, those who profess deference to the Sacred Scriptures would be ready to allow that Unitarianism is the doctrine which they teach; but instead of this being the case, the majority of such persons are averse to it. Though obliged, on account of the Divine Unity being so plainly and repeatedly stated in the Bible, to avow belief in it, they entertain and espouse inconsistent or opposite notions. Their faith is not (properly speaking) Unitarian. Why not? To this question one answer may be given. There are various hindrances to the prevalence of Unitarianism. Some of them I would now point out, and if what may be advanced should induce any to do what they can for their removal, it will be well.

There are I conceive, hindrances from within and from without; i. e. impediments to Unitarianism arise from some who are Unitarians, as well as from those who are not.

1. To mention some of those from without; prejudice, undue deference to human authority, indifference, misrepresentations and denunciations.

Very many are prejudiced in favor of what was the faith of their ancestors, of principles which were instilled into their minds at an early period, and which they have been accustomed to consider true and important; at the same time they are strongly prejudiced against other principles and views, so that they do not make inquiry about them, and give them but little or no consideration; or if they be, at times, led to turn their attention to them, their prejudiced state of mind prevents them from duly estimating and feeling the force of what is brought forward in their support.

Undue deference to human authority is a hindrance to Unitarianism. It is to be apprehended that many, instead of inquiring what were the doctrines taught by prophets, Jesus Christ and his apostles, are prone rather to ask, What are those believed and professed by certain individuals of talent and learning? And when they find that the doctrines they have been wont to consider true are avowed and contended for by some of that description, they feel satisfied with them and decide in their favor. They are not disposed to search the Scriptures for themselves, and to attend to what is advanced in favor of other principles.

Indifference to religious subjects is another hindrance. Some concern not themselves about religious topics. They care not whether the principles they espouse are scriptural or not; they are therefore biassed as to their religious profession by early education, popularity, worldly ease or interest, and they go with the multitude. Their course would be similar were they otherwise situated; they would favor that system of religion generally received and most popular, wherever their abode might be.

Misrepresentations are hindrances. When unfair and unfavorable statements are given of our views, (as is too frequently the case,) antipathy against them is excited or confirmed in those who are satisfied with such statements. They are afraid of and dare not inquire further concerning notions represented as so strange and unwarranted.

Denunciations are also impediments to Unitarianism. Some are not content with rejecting it themselves, but violently oppose it, speak harshly of and condemn those who consider it according to revelation, and their hard and condemnatory speeches are calculated to have much effect upon the timid to keep them from investigation; or, if they should at any time feel some conviction of its truth, to induce them to stifle it. Many are likely to have a dread of sentiments so much spoken against, and of uniting with persons so much censured and so often condemned by those whom they consider far better able to distinguish between than themselves.

I would now mention some of the hindrances to the prevalence of Unitarianism from within, or which come from those convinced of its truth, viz. concealment, inconsistency, want of pious zeal in some, and the intemperate zeal of others.

Concealment. There can be little or no doubt but that some who are convinced of the truth of Unitarianism conceal their conviction. They are ashamed of what they believe to be the doctrine of him whom they call their Master. By their concealment loss is sustained. If all who are Unitarians in heart were to declare themselves such, and to act consistently with their belief, the worshipers of the one God and Father would appear more numerous than at present, and the important doctrine of the Divine Unity would be promoted.

Inconsistency is an obstacle to our cause. There are those who discard the doctrine of the Trinity, that do not hesitate to sanction by their presence the Trinitarian worship of the Established Church; and others of the same description who unite with Dissenters whose devotional services, if not quite so exceptionable, are not fully according to the directions and example of Jesus, and who profess and endeavor to propagate notions not consonant with the proper unity of God, and derogatory to his perfections. Unquestionably, such conduct is unbecoming and of a very unfavorable tendency. It is calculated to cause the young and those who have thought but little upon religious subjects, to suppose that the difference between Unitarians and others is unimportant; moreover, the influence of example being great, it is likely to lead some who may become convinced of the truth of Unitarianism into a similar course. Thus, instead of its accelerating the progress of truth and acceptable worship, it is adapted to impede it.

There is also reason to fear that there are others chargeable with inconsistency, which, though different, is not less hurtful; those who, while they profess and espouse the Unitarian doctrine, a doctrine according to godliness, are ungodly. When persons show that they are careful to regulate their temper, converse and conduct by the instructions and example of Jesus Christ, they recommend their creed. Observers are disposed to think favorably of a faith productive of such good behaviour; but when they are careless, and evince that it is not their endeavor to maintain a deportment truly Christian, an opposite effect is likely to be the result. The ungodly and profane, the lovers of sinful pleasures more than lovers of God, injure the cause they espouse, whatever it be.

Want of pious zeal may be considered as an hindrance to Unitarianism. When Unitarians manifest indifference to social worship, when they are negligent as to the religious education of the young, not taking pains to instil into their minds the principles they hold, to point out to them their consonance with scripture and reason, and to convince them of the vast importance of speaking and acting consistently with those principles; when they are backward to unite with their brethren in efforts for the furtherance of the truth, they impede rather than promote its speedy prevalence. As zeal in a good cause is good, and of a good tendency, indifference thereto is bad, and its tendency likewise.

While want of pious zeal is injurious, intemperate zeal, or a zeal not according to knowledge and prudence, is not less noxious. If, when Unitarians meet and converse with persons whose religious sentiments are different from theirs, they give way to unbecoming warmth of temper and manifest an angry spirit, if they make such declarations as are adapted to alarm and to strengthen prejudice, instead of saying what is calculated to conciliate, to lead to inquiry, and to produce conviction, they are likely to injure the cause which they espouse.

Let, then, those who believe Unitarianism to be the doctrine of revelation, do everything in their power to remove these hindrances; to allay and take away prejudice, to produce conviction of the folly of undue deference to human authority in matters of religion, and of indifference with respect to a subject so vastly important, for correcting misrepresentations, and showing that the denunciations of fallible men are not worthy of regard when unsanctioned by revelation. Let them guard against concealment of their religious views; never be ashamed of Jesus Christ, and of what they consider the import of his words: let them particularly take heed that they be not chargeable with inconsistency; the inconsistency of sanctioning, by their presence or otherwise, worship and doctrines believed to be unscriptural; and the inconsistency of professing good principles and not maintaining good conduct; let them beware of deficiency in pious zeal, and at the same time guard against intemperate warmth, or a zeal not according to knowledge and wisdom. Let them regard these excellent exhortations: "Walk in wisdom toward them that are without, redeeming the time.—Let your speech be always with grace, seasoned with salt, (i.e. with wisdom,) that ye may know how ye ought to answer every man.—Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.—Let your light so shine before men that they may see your good works and glorify your Father, who is heaven." W. C.

[From the Quarterly Review.]

LAST DAYS OF THE POET CRABBE.

On the 7th of January of this last year he thus writes to his affectionate biographer:—

'I do not like drowsiness—mine is an old man's natural infirmity, and that same old man creeps upon me more and more. I cannot walk him away: he gets hold on the memory, and my poor little accounts never come right. Let me nevertheless be thankful: I have very little pain. 'Tis true, from a stiffness in my mouth, I read prayers before we take our breakfast with some difficulty; but that being over, I feel very little incommoded for the rest of the day. We are all in health, for I will not call my lassitude and stupidity by the name of illness. Like Lear, I am a poor old man, and foolish, but happily I have no daughter who vexes me.'

The son thus continues:—

'In the course of this month, I paid him a visit, and staid with him three or four days; and if I was satisfied with the indications of his improved health when with us, I was most agreeably surprised to find him still stronger and in better spirits than I had witnessed for the last three years. He had become perceptibly stouter in that short interval: he took his meals with a keen appetite, and walked in a more upright position, and there were no counter-tokens to excite our suspicions. It is true he observed that he did not like the increase of flesh, but it was said in that light and cheerful manner that imported no serious fears. On the 29th I received a letter from my brother, stating that he had caught a sharp cold, accompanied with oppression in the chest and pain in the forehead, for which he had been bled. He added, that my father felt relieved, and that he would write again immediately; but on the following morning, while I was expecting an account of his amendment, a chaise drove to the door, which my brother had sent me to save time. In fact all hope of recovery was already over.'

A week terminated this good man's sufferings.

'During the days that preceeded his departure, we had not one painful feeling arising from the state of his mind. It was more firm than I ever remembered under any circumstances. He knew there was no chance of his recovery, and yet he talked at intervals of his death, and of certain consequent arrangements, with a strong, complacent voice; and bid us all adieu without the least faultering of the tongue, or moisture of the eye. The awfulness of death, apprehended by his capacious mind, had a tendency to absorb other feelings; yet was he calm and unappalled; and intervals of oblivion, under the appearance of sleep, softened his sufferings and administered an opiate to his faculties. One of his characteristics—exuberance of thought, seemed sometimes, even when pleased, as if it oppressed him; and in this last illness, when he was awake, his mind worked with astonishing rapidity. It was not delirium; for on our recalling his attention to present objects, he would speak with perfect rationality; but, when uninterrupted, the greater part of his waking hours were passed in rapid soliloquies on a variety of subjects, the chain of which from his imperfect utterance (when he did not exert himself) we were unable to follow. We seldom interrupted the course that nature was taking, or brought him to the effort of connected discourse, except to learn how we could assist or relieve him. But as in no instance (except in a final lapse of memory) did we discover the least irrationality, so there was no despondency—on the contrary, the cheerful expressions which he had been accustomed to use were still heard from him—nay, even that peculiar elevation of the inner side of the eyebrows, which occasionally accompanied some humorous observation in the days of his health, was once or twice visible. But, if we were thankful for his firmness of mind, we had to lament the strength of his constitution. I was not aware how powerful it was till tried by this disease. I said, "It is your great strength which causes this suffering." He replied, "But it is a great price to pay for it."

'On one essential subject it would be wrong to be silent. I have stated that the most important of all considerations had an increasing influence over his mind. The growth was ripening with his age, and was especially perceptible in the later years. With regard to the ordinances of religion, he was always manifestly pained if, when absent from home on a Sunday he was induced to neglect either the morning or evening services: in his private devotions, as his household can testify, he was most exemplary and earnest up to the period of this attack; yet, at that time, when fear often causes the first real prayer to be uttered, then did he, as it were, confine himself to the inward workings of his pious and resigned spirit, occasionally betrayed by aspirations most applicable to his circumstances. Among the intelligible fragments that can never be forgotten, were frequent exclamations of "My time is short; it is well to be prepared for death:"—"Lucy," this was the affectionate servant that attended along with his sons, "dear Lucy, be earnest in prayer! May you see your children's children." From time to time he expressed great fear that we were all over-exerting ourselves in sitting up at night with him; but the last night he said, "Have patience with me—it will soon be over. Stay with me, Lucy, till I am dead, and then let others take care of me." This night was most distressing. The changes of posture sometimes necessary, gave him extreme pain, and he said, "This is shocking." Then again he became exhausted, or his mind wandered in a troubled sleep. Awaking a little refreshed, he held out his hand to us saying—as if he felt it might be the last opportunity, "God bless you!—be good and come to me!" Even then, though we were all overpowered, and lost all self-command, he continued firm. His countenance now began to vary and alter. Once we had the satisfaction of seeing it lighted up with an indescribable expression of joy, as he appeared to be looking at something before him, and uttered these words, "That blessed book!"'

'After another considerable interval of apparent insensibility, he awoke, and said, in a tone so melancholy that it rang in my ears for weeks after, "I thought it had been all over," with such an emphasis on the *all!* Afterwards he said, "I cannot see you now." When I answered, "We shall soon follow;" he said, "Yes, yes!" I mentioned his exemplary fortitude but he seemed unwilling to have any good ascribed to himself.

'When the incessant presents and inquiries of his friends in the town were mentioned, he said "What a plague I am to them all!" And in the course of the night, these most consolatory words were distinctly heard, "All is well at last!" Soon after he said imperfectly, "You must make an entertainment;" meaning for his kind Trowbridge friends, after his departure. These were the last intelligible words I heard. Lucy, who could hardly be persuaded to leave him, day or night, and was close by him when he died, says that the last words he uttered were, "God bless you—God bless you!"

'The shutters of the shops in the town were half closed, as soon as his death was known. On the day of his funeral, ninety-two of the principal inhabitants, including all the dissenting ministers, assembling of their own accord, in the school-room, followed him to the grave. The shops were again closed; the streets crowded; the church full. The terrible solemnity seems yet recent while I write. The leader of the choir selected the following beautiful anthem:—

"When the ear heard him, then it blessed him;
And when the eye saw him, it gave witness of him.
He delivered the poor that cried, the fatherless, and him that had none to help him;
Kindness and meekness and comfort were in his tongue."

'The worthy master of the free and Sunday school at Trowbridge, Mr Nightingale, on the Sunday after his funeral, delivered an impressive address to the numerous children under his care, on the death of their aged and affectionate minister. It was printed, and contains the following passage. "'*Poor Mr Crabbe*,' said a little girl, the other day, very simply '*poor Mr Crabbe will never go up in pulpit any more, with his white head.*' No, my children, that hoary head, found, as may yours and mine be found, in the ways of righteousness and peace, is gone to rest; but his memory is embalmed in the house of our God. Sacred is the honored dust that sleeps beside the altar. Is there one of you who has not experienced his kindness?—who has not seen his eyes beam with pleasure to hear you repeat, 'Thy kingdom come; Thy will be done?' Religiously keep the Bibles he gave you; and when you read these words of your Saviour—'I go to prepare a place for you—and when I come, I will receive you to myself'—think of your affectionate minister, and that these were his dying words—'Be thou good, and come to me.'"'

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THEOLOGICAL DISCUSSION.

MESSRS EDITORS,—I attended the discussion held in the Universalist Meetinghouse at the North End week before last, between Rev. Adin Ballou of Mendon, *Restorationist*, and Rev. D.D.Smith of this city, *Universalist*, on the question: "Do the holy Scriptures teach the doctrine that men will be rewarded and punished subsequently to this life (or after death) for the deeds done in this life?" The debate commenced on Tuesday, and closed on the afternoon of the following Thursday. Large and respectable audiences attended on each day, and by their strict attention, evinced the interest they felt in the issue.

The debate was exceedingly interesting from two causes. 1. It involved a question of vital importance to public morals. If, as Mr Smith maintains, men are not accountable after death for the deeds of this life, then all distinction between virtue and vice is destroyed—and the bloody pirate who passes to eternity impenitent, and perhaps dies with *curses upon his lips*, and the devoted Christian saying, "Lord Jesus receive my spirit," stand on a *level*, and fare *just alike*, the moment the soul quits its mortal tenement! Now let such a sentiment as this universally prevail, and the bands of moral restraint would be forever sundered. Truly no vicious man could complain that the doctrine was "not *universal* enough."

2. The debate derived peculiar interest from the circumstance that this is the first instance in which the subject of future rewards and punishments has ever been orally debated in this country between a *Restorationist* and *Universalist*. Hitherto debates on future punishment have been held between the Orthodox and Universalists. Since the separation of the Restorationists from the Universalists, it seems to have been the policy of the latter to maintain that the difference in sentiment was too *trifling* to be made a subject of dispute. But this discussion must have convinced every unprejudiced mind present, that the difference was by no means so trifling as had been represented;—on the contrary, that the doctrine of future disciplinary punishment for the impenitent, and the sentiment which admits all men to heaven together, without regard to moral character, were the antipodes of each other, and as Mr Winchester once very justly observed, "ought *never* to be confounded together." That such an effect was produced on many minds, I had ample means of ascertaining.

On the morning of the first day, Mr Ballou opened the debate with an address in which he stated the object for which they had come together,—the importance of the subject—the ground he proposed to maintain, and his desire that *truth* might prevail. He then brought forward those passages of scripture, which teach the rewards of Jesus Christ, of the Apostles, and of all who are faithful unto death. The discussion of these occupied the two first days. On the third day the subject of punishment was taken up, and Mr Ballou adduced a flood of Scripture testimony to sustain the ground he had assumed. Much talent was displayed on both sides. The Universalists had no cause to complain of their champion. It was a frequent remark during the debate, that no one of their clergy could have managed their side better before a popular assembly.

I took copious notes of the debate, and had I time, would furnish you with a synopsis of the whole. I must, however, confine myself for the present to a few of the principal points, which will give you a tolerable idea of the manner in which it was conducted.

1. To support the doctrine of future retribution, Mr Ballou adduced the following text from John v, 28, 29, "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth: they that have done *good*, unto the resurrection of life, and they that have done *evil*, unto the resurrection of damnation." This passage Mr Smith applied to the present life, in substance, as follows: The *graves* spoken of in the text are not *literal* graves but the graves of sin. The resurrection, a renovation to spiritual life. When a man is in a state of sin, he may be said to be dead and in his grave, when reformed and converted to Christianity, he is *raised* from spiritual death to spiritual life.—This ground he attempted to sustain by reference to Ezekiel xxxvii, 13. The *graves* in the valley of dry bones, he contended were the same as those mentioned in John v, 28, 29.

Now, says Mr Ballou, let us examine the gentleman's exposition. He tells you that *graves* here signifies *sin*, and the *resurrection*, reform and conversion to Christianity. Keeping in view this exposition, we shall see how it agrees with the text. "All that are in their graves (sin) shall hear his (Christ's) voice, and come forth (from the graves of sin)—they that have done *good*—done *good!* WHEN? Why in the *grave of sin* to be sure! They that have *done good* to the resurrection of life. That is, all those who have been obedient, *holy*, and separate from sinners while buried in the *grave of sin*, shall be converted, and come to the enjoyment of Christian happiness! But if they had done *good* in the grave of sin, what need was there of conversion? But they that have done evil shall come forth to the resurrection of damnation. That is, all who have done evil shall be *converted*, raised up to Christian happiness to be *dammed!* I can give you but a feeble idea of the effect this examination produced. The difficulty in which Mr Smith's interpretation involved the passage was so apparent, that he did not afterward attempt to defend it.

Another point was the *second death*, Rev. xx, 4, 6. "And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." This passage Mr Ballou also brought forward to establish a future retribution. Mr Smith contended that the second death took place in this world because Jude spoke of certain false teachers who were like trees "without fruit, *twice* dead, and plucked up." Are not here *two* deaths spoken of? says he. He defined the first death to be *spiritual* death, the first resurrection, *conversion to Christianity*, as in John v, and the second death a *relapse* into sin again. Now, says he, the gentleman tells you that this second death is in the future immortal state—but I will show you that it cannot be, because by reading the 10th verse you will see that the beast and false prophets were in it. Here he seemed to have forgotten his own definition of the second death. According to the view he had previously advanced, the *beasts* and *false prophets* must have been once *converted*, reformed, made *Christians*,—but afterwards suffered a *relapse*, and consequently went into the second death! He had forgotten too that the passage said "blessed and holy is he that hath part in the first resurrection, on such the *second* death *hath no power*." And when called upon to show how the beast and false prophet if once converted, could *relapse*, and be made subject to that which was never to have any more power over them, he was unable to answer.

Another passage quoted by Mr Ballou in support of future punishment, was 2 Peter iii, 3—12. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.—And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.—For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." In reply Mr Smith contended that the *last days* in which scoffers would come, verse 8, and *the*

day of the Lord, verse 10, referred to the same event alluded to by St Paul when he says, Heb. x, 26, "now once in the *end of the world* hath he [Christ] appeared to put away sin by the sacrifice of himself." The *End* of the world, says Mr S. was when the Saviour was offered up on the cross, and the *last days* mentioned by Peter relate to the same period. When Mr Smith concluded his remarks, Mr Ballou rose, and observed that his friend seemed to have confounded together two distinct events. He informs you that the end of the world spoken of by Paul in Heb. x, 26, was at the crucifixion of our Saviour; and that the *last days* and *the day of the Lord*, in Peter's 2d Epistle, relates to the same period. Now I beg leave to inform the gentleman and this audience that this epistle was not written until twenty-two, or twenty-five years *after* the death of Christ! Therefore according to the ground assumed by my friend, Peter is represented writing of an event as yet *future*, which occurred more than twenty years before! The effect was electrical. The committal was too apparent to be denied, and as in the case of the second death, it was passed over in silence.

During the first day's debate Mr Smith had fixed Christ's exaltation on the throne of his glory, and his coming in the clouds with all his holy angels, Matt. xxv, 31, at the period of *his* resurrection! Mr Ballou then took occasion to remark to the audience that before the discussion closed they would probably hear his friend applying this event to the destruction of Jerusalem, as was customary with Universalist expositors. To the hint thus thrown out, Mr Smith was probably indebted for a change in his course of reasoning. When on the third day the 25th chap. of Matt. was brought forward to establish a future retribution, he could not, without shifting his ground, take it from Christ's exaltation, and fix it upon the overthrow of Jerusalem—he therefore passed it over with remarking, in substance, that Mr Ballou must *prove* that it related to a future state before he admitted his application. The same remark would apply to the Wheat and Tares,—the Net, &c, and as to the rich man and Lazarus, it is a *parable*, and therefore is not to be understood *literally*. This was all the reply he thought the numerous passages adduced required.

There were many moral expositions of Scripture, and various incidents on the occasion, worthy of preservation—but as I have not time to relate, nor you room to publish them, I shall pass them by. I cannot close, however, without referring to what I heard in the mouths of many. I mean the *moral influence* exerted by the two speakers. We know very well that a polemical discussion is not considered as best adapted to elicit lessons of *practical* piety. I did not expect improvement in this respect on this time. But I confess myself disappointed. While my faith was if possible more strongly confirmed in equitable future retribution, I left the house realizing that my devotional feelings had been improved. Mr Ballou has shown by his labors in this debate that a doctrinal point can be discussed and the heart improved at the same time. "I know not (said a Methodist gentleman present) when I have heard so much gospel preached." This remark will not, however, apply to Mr B.'s opponent. I do not recollect a single close appeal from him to the consciences of the audience during the whole discussion. Nor was there any practical duty drawn from his doctrine and sent home with force to the heart. This, I do not say was the gentleman's fault. It was the fault of the system which he unfortunately attempted to defend. Indeed it is difficult to conceive how any correct practice *can* be enforced by a system which does not admit of motives, either of hope or fear, being drawn from a future state.

I may here mention, for the general information, that Mr Smith entirely gave up the Apocalypse. He assumed the ground that *every thing* related therein took place long since. From this time he will cease to quote any part of it in proof of universal salvation. Let Universalists remember this.

Throughout the whole debate, Mr Ballou preserved a dignified and Christian deportment. His arguments were pithy and to the point. His treatment of his opponent was respectful and kind—and his closing appeal powerful. He has rendered the cause of Christianity an essential service by his manly and triumphant refutation of the no-future punishment scheme, and conferred honor upon the denomination to which he belongs. I am happy to learn that a correct report of the debate will be published—as it will afford an opportunity to those who did not attend, to judge for themselves.

S.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON. NO. XXV.

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. xii. 36.

In the translation of Dr Campbell, a very learned and impartial critic, the text stands thus; "Of every pernicious word, which men shall utter, they shall give an account on the day of judgment;" and a similar interpretation is given by many commentators, on the ground, that our Saviour had an immediate reference to the calumny of the Pharisees in attributing his miracles to an infernal power. "This fellow," said they "doth not cast out devils, but by Beelzebub, the prince of devils."

There is reason, or at least there is some plausibility in the argument. Still it may be doubted, whether any change in the common version, affecting the sense, would be an improvement. That the word, which is there translated idle, most usually requires that construction, when applied as it is in the text, will not, I suppose be questioned; and Dr Campbell in his note on the passage says, "I am far from intending to signify, that what we commonly call idle, that is vain and unedifying words, are not sinful, and consequently to be brought into judgment." If it were our Saviour's design, in the words before us, to condemn the slanderous language of the Pharisees, he might do this either directly or indirectly; and it is hard to imagine, what could have been more emphatically to his purpose, than to assert that every word, which was simply idle or unprofitable, would be a subject of future account. Who could escape from the inference, that mischievous and malignant words would bring on their authors a condemnation unspeakably more tremendous?

Taking, then, the translation as we find it, we may proceed to remark on two descriptions of idle words, or to speak more philosophically, two descriptions of words proceeding from idle talkers.

1. Mischievous or profane words, uttered in a thoughtless manner;

2. Words, which are simply unprofitable.

1. Many mischievous words are uttered in a thoughtless manner, from want of consideration, and are virtually condemned by our Saviour in the text. To this source, we may fairly trace much of the profane cursing and swearing, which has prevailed at different times in Christian countries, and more or less, perhaps, at all times and in all countries, cities, towns, or villages. From the influence of ungodly examples, the child has learned to utter the most horrible oaths before he knew the meaning of his words; and from the influence of habit, he has continued to swear profanely, without realizing what he said. A similar account may, in some instances, be given of the slander, which makes no small part of colloquial discourse. Much of it flows from mere idleness or inconsideration, and not from positive design. It is little more than a continuance of a bad habit, originating in vicious examples.

From our text, however, we may learn, that the mere negation of a malignant design is no valid excuse for doing evil; for doing or saying that, which we might easily see to be evil in its natural effects. By the law of our nature, by that law, which distinguishes man from beast, we are bound to consider the consequences of things; to exercise all the foresight, of which we are capable. If I discharge a deadly engine at random, where a multitude of human beings are or may be moving, I may not indeed be hanged for murder, but I have reason to dread something worse than death from the hand of that omniscient Judge, who sets too high a value on the life of his creatures, to allow it to be trifled with. What is here said of life is equally true of reputation, and still more of that essential character, which is endangered by all examples of profaneness or impiety. These things are so evident, that a mere statement is, or ought to be, sufficient.

2. Whatever interpretation be put on our text, there can be no reasonable doubt, that all unprofitable words, so far as they are believed to be unprofitable, are indeed sinful, and as such will be subjects of a future account. If they do no good, they of course *do harm*. They depreciate conversation. They do or may prevent something better. They enfeeble the mind of the speaker, or suffer it to languish for want of proper employment. They interrupt the hearers in those trains of thought, which might be incomparably more useful. In a word, they are a waste of time, and involve the neglect of our noblest powers. It is by no means to be understood, however, that we are never to utter a word without a definite foresight of some beneficial effect. So rigid a rule would lay us under embarrassments, which might occasion more waste of time, than it would save, and prevent some of the most beneficial ends of conversation. "There is a time for all things;" a time for study, a time for relaxation, a time for private business, and a time for friendly intercourse; a time for serious duty, and a time for innocent enjoyment. After several hours of severe application, some kind of recreation is in the nature of things indispensable; and, in many instances sprightly conversation may accomplish this purpose more promptly and more effectually, than absolute rest. It may farther be observed, that the interchange of wit, humor, and pleasantry, within certain limits, has a tendency to promote good feelings, and strengthen the bonds of society. No conversation, however trivial it may seem, is to be condemned as unprofitable, so long as it appears to promote any of these ends, without interfering with more sacred duties. It is the peculiar character of the greatest—the best of men, to attend, in time and place, to things great and small. Still we must contend, that light conversation is sinful when it is not likely to promote any of the purposes mentioned above; and especially when it tires instead of invigorating the spirits, or alienates instead of uniting the hearts of those, who feel its influence. That the idler is obnoxious to a dreadful condemnation is evident from the parable of the talents, as well as from a law of nature itself; and if it is sinful to waste a day or a year, it must be sinful to waste the time, that would be consumed by one idle word. The smallest particle of poison is of the same essential nature with the largest mass.

The gift of speech is a talent, for the use and improvement of which we are accountable to the Author of our being. The tongue, indeed, was never intended for perpetual motion; but it should be our serious concern, that whenever we do speak, we may use it to some purpose. In order to do this, every person should embrace all opportunities for improving his mind, acquainting himself with every subject, which may contribute to the interest and the value of conversation; and, among other things, he should labor to acquire the habit of expressing what he knows in a brief and forcible manner.

If common conversation be subject to such moral rules, much more the public discourses of professional men. The advocate in a court of justice, who employs ten words to express that, which would be rendered more conspicuous by a single word, and the legislator, who, for the mere purpose of talking, checks in succession the business of a large assembly, are emphatically chargeable with idle words. Above all, those who, in the sacred office, forget the high purpose of their profession, and make long prayers and long sermons with no better design, than that of personal display, and no better effect than that of tiring the limbs or exhausting the spirits of the hearers, may appropriate to themselves the literal interpretation of our text; "Of every idle word that men shall speak, they shall give an account in the day of judgment.

MATRETES.

FOR THE CHRISTIAN REGISTER.

QUALIFICATIONS FOR THE MINISTRY.

MESSRS EDITORS,—I noticed in your journal of last week some observations and enquiries on the subject of Theological Education, particularly as pursued in the seminary at Cambridge University. It will not I presume, be denied, as your correspondent suggests, that the standard of theological attainment may properly vary with the wants of different parts of our country, and that degrees of learning, absolutely indispensable in some places, need not be required for others. Nor is it to be questioned, since memorable instances may at once occur to the recollection of most of us, that individuals without the helps of a systematic education, but of eminent natural endowments, have by their eloquence and zeal rendered signal services to the churches. But the question is not, what may be allowed as exceptions, but what should be established as the rule. And, to repeat the sentiment, so ably enforced by Mr Gannett in his discourse, the notice of which probably called forth the remarks of your correspondent, every view we can take of the nature and object of the Christian ministry, and of the wants of the community, only confirms the conviction, that a systematic theological education is essential to its permanent influence dignity and success. Right intentions, earnestness of purpose and devotion of soul, however important in themselves, are not sufficient of themselves. They will sanctify learning, but must in their turn be sustained and enlightened by learning. And whatever may be conceded in these days of benevolent enterprize to the active or pastoral duties of the minister—and we would be the last to disparage their value or obligation—"learning must still be the strength of the ministry," and that minister, whatever may be his natural gifts, will fail of obtaining his just influence, who relies on those gifts, and does not "*make his study his home.*"

In a notice of the Memoir of Rev. John Cotton, one of the most learned divines of New England, just published in the North American Review, I find some remarks upon the topic, which I will beg the favor, Messrs Editors, of adding to my own; more particularly as they include the testimony of one, who did much in his short life for the cause of theological education, though from some of his views of speculative religion, I should be compelled widely to dissent.

"We have spoken of the learning of Cotton, and of others of the clergy in the first days of New England. Next to their piety it was the strength of their ministry. And when we remember the places or prospects they resigned, and the influence which their learning might have obtained for them in the parent country, with the obscurity of their condition in this; when we contrast what they relinquished or might have gotten there with what they encountered here, it is impossible to feel less than admiration of the martyr-like spirit of the men. This is a sentiment rising up involuntarily from every view of the characters of the Pilgrim Fathers. Their history is one of continually fresh, as it is of exhaustless interest. The same facts, the same personages, must be exhibited, but under what variety of illustration, and forms of excellence! And if, in the beginning of their strength, rather we should say, in the extremity of their weakness and perplexity, they valued so highly and spared no pains to perpetuate a learned ministry,* it cannot be deemed of less importance at the present day, when intelligence is widely diffused, and the means of good education are within the power almost of the humblest. It is true, the people do not now, as formerly, depend on their ministers for their knowledge. But this only makes the necessity of a thoroughly trained clergy the more urgent. For in proportion to the intelligence of the hearer must obviously be the learning of the teacher.

The spirit of the times is eminently favorable to a high standard of theological attainment. Whole denominations of Christians, who once looked with jealousy upon learning, as unfriendly to piety, have become converts to more liberal views; and are already among the foremost in endowing and sustaining their literary institutions. We heartily rejoice in this spirit, and we hope that from no false notions of expediency or economy, or wish to supply a temporary demand in the new settlements of our country, will this standard be suffered to fall. The danger is more, we think, to be apprehended in our oldest seminaries than in the new. It should not be forgotten under any circumstances, that learning in the clergy is vital not only to the just influence of the profession, but of what is of unspeakably greater importance,—to the cause of truth and charity. The sophistry of infidelity on the one hand, and the extravagancies of fanaticism on the other, cannot be successfully encountered but with the help of learning. And, in general, we may be confident, that a thoroughly learned clergy will be a catholic one.

We take pleasure in adducing upon this subject the sentiments of a lamented individual,† who in an official capacity devoted himself with his characteristic ardor of purpose to the cause of theological education, and whose testimony is the result of intelligent and faithful observation,

'So strong is my conviction of the propriety of raising rather than lowering the standard of education, in all our seminaries of learning, that without pretending to extraordinary foresight, I will venture to predict the ultimate failure of any academy, college, or theological seminary, in which the plan of a superficial education is adopted. The community will not long support an institution, which is known to pursue such a system.'

It may fairly be doubted, whether in the end any thing is to be gained for the church, by abridging for any young man a term of study, as at present settled by the soundest experience. Public opinion has declared most fully in favour of a thorough and liberal course of education for the ministry. And those institutions, which set out upon a different plan, have been compelled to change, and to conform to the model of the highest and most liberal standards.'"

* The following is an extract of a letter written in 1642, and published in 'New England's First Fruits.'

After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after, was to advance learning and perpetuate it to posterity, *dreading to leave an illiterate ministry to the churches*, when our present ministers should lie in the dust. And as we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr Harvard, a godly gentleman and lover of learning, then living among us, to give the one half of his estate, towards the erection of a colledge, and all his library.'

† The Rev. Dr Cornelius, in Edwards's Memoir of his Life.

FOR THE CHRISTIAN REGISTER.

AM I A CHRISTIAN?

I believe in God, the Father, Almighty, a self-existent, spiritual, infinite and eternal Being, perfectly wise, powerful, holy, good, and benevolent. I believe that he created, sustains, governs and directs all things. I believe in Jesus of Nazareth, as the Messiah, long promised by the Jewish prophets, who was miraculously born of a virgin, who was anointed, or endowed with the spirit of God, without measure, and therefore justly called, according to ancient Hebrew phraseology, "the Son of God"—who, because of his special anointing with the spirit of God, or a holy spirit, was called the Messiah, the SENT, the Christ of God, the anointed of God. That he was inspired with the knowledge of the divine will and grace, beyond and superior to all other men, or prophets: that he was specially sent, empowered, enlightened, and directed by God the Father, to reveal, teach and prove new and important truths, for the instruction, virtue, hope and salvation of men: that he wrought miracles, taught the paternal character of God, the necessity of repentance and of personal holiness: that he suffered and was put to death under Pilate, the Roman governor: that he was raised from the dead by the power of God, on the third day after his crucifixion: that he ascended to heaven, entered into his joy and his glory, and ever liveth to make intercession for us. I believe that miraculous gifts of healing, of language, of knowledge, of prophecy, were conferred on the apostles, and first disciples: That there is a future, spiritual and immortal existence to be enjoyed by the righteous, and a day of retribution for the sinner.

Now I ask seriously, am I to be considered and called a Christian, or not? Am I to be esteemed and denounced as an Infidel? or one, who denies, or disbelieves in Jesus, as the Messiah, or the Christ? In reason and justice am I to be called and treated as an opposer, or unbeliever in him, as a divine messenger and teacher, inspired and sent by God? Or may I humbly, but truly, claim to be his disciple, as Peter was for his confession, that he was the Christ, or the Christ of God? Do I acknowledge Jesus, as represented by the evangelists? or am I to be ranked with those who consider him an impostor, a visionary enthusiast, or merely a virtuous, but uninspired man? I believe that Jesus came to bear witness to the truth; that he was an inspired teacher of truth and grace; that he came to call sinners to repentance, and to reveal the way in which sinful men may become reconciled to God—that he is the way, the truth and the life; that God so loved the world, that he sent his son, the inspired, miraculously endowed, and holy Jesus to reform and save it. I ask again, does this entitle me to the name of Christian, or must I be classed with those who deny his claims to divine aid and guidance, and consider him only a wise and moral man?

A. B.

CHRISTIAN REGISTER.

BOSTON, APRIL 5, 1834.

GUIZOT'S EDITION OF GIBBON.

The last number of the English Quarterly Review contains an interesting article on Gibbon, from which we learn that Guizot the learned French historian has published a translation into French of the "Decline and Fall" with original notes, principally intended to correct some of Gibbon's misstatements with regard to the history of the Christian church and to counteract the sneering and skeptical spirit, which, as is well known, characterizes the whole of that great work. The learning and abilities of Guizot qualify him even for the perilous task of sitting in judgment upon Gibbon, whose history, with all its great, obvious and acknowledged faults both of style and spirit, is a miracle of research, comprehensiveness, sagacity and judgment. The searching scholarship of the present day, which has revealed the superficial attainments of so many popular historians, has never ventured to assail his majestic pile of learning. The most thorough investigations have only confirmed the authority of his statements, and revealed the extent of his acquisitions. His inimitable accuracy (to use his own language with regard to Tillemont) approaches the character of genius. His style, though stiff and cumbrous, has a gorgeous splendor well adapted to the stately march of the great events which he narrates.

But the great merits of the history, which have made it a standard work in the literature of modern Europe, increase or rather make its mischiefs. Gibbon was a thorough skeptic and his attacks upon Christianity are of that insidious and subtle character which it is impossible to meet by direct argument. He "sapped a solemn creed with solemn sneer" and who, as Paley observes, can refute a sneer? His candor, his fairness, his coolness and his learning make him so much the more dangerous. Never or very seldom misstating a fact, never exaggerating, seemingly unprejudiced, he puts the reader off his guard, and leaves the cold, skeptical, irreligious spirit, which envelopes his whole work like a pestilential atmosphere, to exert its blighting influence upon the mind. The only manner in which he could be properly answered would be by writing a true history (true in spirit as well as fact) of the early spread of Christianity, a task which would require a combination of powers and faculties, which the world had not yet seen in a single individual.

M. Guizot's notes, we have no doubt, will supply a wholesome antidote to the poison of the text and very much increase the value of the work. We learn that they are about to be translated into English, with original additions, by Milman the poet and the historian of the Jews, who is probably the writer of the article which we have spoken of.

CREEDS AND CHRISTIANITY.

Liverpool, 31st January, 1834.

The following is now in the course of being signed in this Town:—

"We, the undersigned Ministers, Elders, and others, Members of the Established Presbyterian Church of Scotland, residing in this Town and Neighborhood, consider it an imperative duty, at the present crisis of public affairs, to make the following Declaration:—

"That differing more or less in our religious doctrines with the English Dissenters of all denominations, and holding in great abhorrence the tenets of the sect generally styled English Presbyterians whether Unitarians, Socinians, or Arians, we particularly disagree with the whole of them, by upholding, as we do, the vital importance of a National Establishment for the maintenance and increase of pure and undefiled religion.

"That we consider the Established Church of England, in doctrine, as one of the most pure and undefiled of the Christian Churches.

"That we regard her as the noblest ally of our own National Church, in the defence of the bulwarks of Protestantism against our impure, insatiable, common adversary.

"That we reverence her, as having furnished more than any Church whatever, in her authors, the most successful champions of the cross of Christ, against infidel writers.

"And that we should account as a calamity to the whole Christian world, the spoliation of the Church of England, or its overthrow as the National Church of the greatest portion of the British Empire."

It is no wonder the abhorrers of Unitarianism, should cling to an Established church, as one of their last hopes. We have no doubt that the Established Church of England has done much to put down heresy, but not quite so much, we suspect, to put down infidelity and irreligion. But all the resources of an Establishment will ultimately prove weak, against the power of Truth. Look at the German Lutherans, defending doctrines the very antipodes of those laid down in the recognized creeds of their country. Look at the Professors at Andover, broaching theories, which would have made every particular hair to rise, on those by whom their Establishment was founded, and then say if the imposition of your creeds can secure a belief in your doctrines, in the free minds of distant generations? Never. The human soul was made for progress and improvement: and progress and improvement it will have, as sure as the Sun rises, and the Earth rolls.

OBITUARY NOTICE OF DR JAMES JACKSON JR.

The recent death of Dr James Jackson Jr, is one of those dispensations of Divine Providence to which nothing but the firmest trust in the goodness as well as the wisdom of God, can make us resigned. The gloom which it has thrown over the whole community is the best eulogium upon the departed, and reveals the greatness of our hopes, and the keenness of our disappointment.—It was our intention to have attempted an expression of the sense which we entertained of the moral and intellectual worth of one whom we have long known and highly valued, but the following notice from the Boston Daily Advertiser is so just, feeling and beautiful, that it leaves nothing for us to say, except to acknowledge how fully we subscribe to every word of it. It speaks the sentiments of all those whose good fortune it was to know him.

Died in this city, on Thursday, Feb. 27, Dr JAMES JACKSON, Jr, aged 24.

There are circumstances which give this event prominence even amongst the severest afflictions with which it is the plan of God's Providence to try us in the world. A few months ago Dr Jackson returned from Europe, where he had been engaged more than two years in the diligent study of his profession. The praise of his uncommon attainments, and his ardent devotion to Medical Science, had already reached us from across the sea. He was welcomed home by the wide circle of his kindred and friends whose warmest expectations he satisfied. There was nothing in him which they wished to alter; and they had every thing to anticipate from his success in that benevolent province of duty, to which from childhood he had wished to dedicate his life, and to which he now brought with him such rich accomplishments and resources.

He had scarcely ceased receiving congratulations on his return to his native land, or had time to take the steps preparatory to commencing practice as a physician, before he was called off from his pursuits, and laid prostrate by disease. The hearts of those in whom he had excited just pride and eager hope, were now agitated with all the alternations of feeling with which we wait the issue of a malignant and insidious disorder. At length they were relieved from the load of fear, by his apparently complete restoration to health. He came back to us as one recalled from the gates of the grave, and we felt grateful that our prayers in his behalf had been answered. We little thought for how short a space he was spared to us; how soon the treasure we had taken anew into our keeping was to be required at our hands.

He applied himself after his recovery with unbated earnestness to the Science and Art to which his whole soul was wedded; and it did not fail to strike some of us, who visited him during his convalescence, with astonishment to see how quickly and tenaciously his mind resumed its grasp of its darling subject. The degree of Doctor of Medicine was conferred on him in the month of February, and it was but a day or two after he had publicly entered on the practice of his profession that he was seized with the disorder which proved rapidly fatal to him.

In the death of this young man a thousand expectations are shattered. We have no right to use the language of private and exclusive sorrow. He belonged to the Public, to whom he had already given pledges of rare eminence in his profession; and to the troops of friends whom he had bound to him by the charm of his pure and enthusiastic character. Indeed, he was so well known to this community, where he had a sort of hereditary claim to men's affections, that we feel restrained from any attempt to draw the character of our friend. He does not need our inadequate eulogy. Short as was his life, it has left imprinted on our memories, with perfect distinctness, the beautiful traits of mind and temper, which made him the favorite of all who saw him. To his near and intimate acquaintance, his death seems like withdrawing part of the general light which fell on their daily walk. For, not only was he one amongst those whom they chiefly loved and trusted; the ornament of their social circle; one whose idea never came to them, but they felt more respect for themselves that they enjoyed his confidence;—but he had in him so large a soul; a spirit of such morning freshness; an interest so unexhausted in whatsoever was good and true in manners, opinions, persons, that, in losing him, our whole connexion with society, our whole delight in living seems to be loosened and impaired.

We hardly dare intrude, even in our thoughts, on the sacredness of the bereaved home. What sorrow is like their sorrow, who mourn the separation from such a son, and such a brother?

Where is Tamerchus gone?
His father's arms were round him,
And when he breathed his life away,
The joy of Youth had crowned him.
Old man, thou wilt not forget
Thy lost one, when thine eye
Gazes on the glowing cheek
Of Hope and Piety.

Thus early has the shadow of the dark Valley settled down over the human prospects of him who seemed to be the child of a prosperous Fortune.—Thus hastily he has gone away to converse with what is Spiritual and Eternal. It is well with *him*. But *we* who had promised ourselves many years to rejoice in his friendship, and to witness the harvest of true honor he should reap in the large field of his usefulness, *we*, who stand sadly looking into his sepulchre, what is to console and cheer us? God forbid we should distrust His infinite love! Nor we lay in the earth the dust of our friend, full of gratitude for all that he was in himself, and for all the happiness and virtue to which he ministered, like a good angel, in others. He has gone while the dew of his youth was on him; we shall no more see his face, nor hear the sincere eloquence of his voice. But the beauty of his life, and the sweetness of his memory are ours. And ours too is the faith in the immortality of the soul; the assurance that the parting is not forever; that we shall again greet our brother in the blessed employments and inseparable union of Heaven.

FOR THE CHRISTIAN REGISTER.

OBITUARY NOTICE OF MRS ELIZA WAINWRIGHT CHANNING.

Two deaths have occurred in the course of a few days in this city, which have spread a wide and deep sorrow amongst us. One of the individuals, who have thus for the first time brought sorrow to those whom they had accustomed to depend on them as sources of pure delight, was the early and constant friend of the writer of this notice, which is prompted by a sense of duty, not unmingled with misgivings and tender apprehension. Such was the shrinking modesty of her nature, that respect to what might be thought her wish, would almost forbid a public notice of her unobtrusive character. But death has introduced her to the whole immortal family of God; and all the living have a right to share an intimacy with her character which was hitherto modestly reserved for those whom the natural relations of private life had associated with her.

Mrs Walter Channing was the granddaugter of the Rev. Dr Mayhew, well known as one of our earliest and most distinguished champions of the cause of civil, intellectual, and religious freedom. She received her education from her mother who was distinguished for her uncommon talents, her strong affections, and her fervent piety. The great christian principle of self-sacrifice was the leading principle in the life of Mrs Channing. To deny herself was from her early childhood so constant a habit, as to make it seem a native grace, rather than an acquired virtue. She sacrificed her own inclinations with such cheerfulness as to give to painful efforts and privations the appearance of a simple choice. When called upon to endure bodily pain, she submitted so calmly, so willingly, as to give to her sufferings the character of a voluntary martyrdom.

This self-forgetfulness and singleness of purpose was so pervading and fixed a principle of action, that it made her unconscious of the effect she herself produced. She indeed knew not "seem," she endeavored only to "be." She labored to do good, and asked for no other reward. She was lenient in her judgments of others, and severe only to herself; here she would allow no standard but perfect excellence. She was truly and deeply humble; and all who knew her thought more highly of her than she thought of herself. You could not look in her face without seeing the expression of that "sweet peace that goodness bosoms ever." The sunny gladness of her smile spoke of a heart full of the love of God, and of her fellow beings. It was like a kind welcome to every pure heart that met it; and awaked all its best and happiest affections.

Her judgment was relied upon with an unquestioning trust by those who were so happy as to be her friends; for they knew that her clear intellect and quick perceptions were never warped or dimmed by passion or prejudice. Such was her uprightness that no fashion of the world could make her depart from the strictest truth even in trifles; and no affection the most cherished, no fear of injury to herself could induce her to hold back the truth when duty called her to speak it. But she never forgot to speak the truth in love.

She thought no duty too arduous, and she considered none as too trifling. As a mistress of a family, such was the perfection of her management, that you saw only its effects; such the order she produced, that you forgot all effort; you saw only and enjoyed the result. All the duties of hospitality were performed, all its heart-reviving, nameless charms were felt, but you never saw her cumbered with much serving. She was glad to listen, she was ready to communicate; her kindness waited not for set times and particular occasions. Her frank and cordial greeting was ever ready for whoever had any claim to it. The graceful urbanity and quiet self-possession of her manner, a fine natural taste improved by cultivation, a beautiful and refined sportiveness, gave an attraction to her society that was felt by all who knew her, but was the peculiar delight of her intimate friends.

To speak of her religious character, would be to speak of her every thought, and her every action. It would be to tell the simple story of her life, and of the heavenly serenity with which she resigned herself at the last hour, to the will of her Creator, when, while acknowledging her consciousness of usefulness, her present happiness, her regret at parting, her desire to live, she could calmly say, "I should be unworthy of my religious education if I were unwilling to die." Thus imitating her divine master in her death as she had imitated him in her life, she set the seal to her ministry of love and goodness.

We rejoice that she filled all the various domestic relations, and thus left us an example that we may follow, in each. As a child, a sister, a friend, a wife, a mother, her tender and devoted love knew no limits. In those relations that she assumed, as well as in those derived from nature, she proved the enlarged and spiritual foundation of her attachments, that enabled her to adopt to her heart the souls of those committed to her care as truly without, as with the claim of natural affection.

Such she was, and such we rejoice to remember her. In speaking of her unassuming excellence, the writer of this has sought to repress feelings that might have led to panegyric; and to keep a steady eye upon that modest worth, that noble disinterestedness, that harmonious and lovely image of christian goodness, of which she has left an indelible impression on the hearts of all who knew her.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday March 14th, Mr Webster presented the memorial of nine hundred inhabitants of Lynn, in this Commonwealth, praying for the restoration of the deposites to the Bank of the United States. A letter from Lt Levy, of the navy, requesting Congress to accept a bronze statue of Mr Jefferson, was presented and referred to the Committee on the Library. The Chair presented the proceedings and resolutions of a meeting held in York County, Pa. approving the course of the Executive in removing the deposites. It was stated by the Chair, that this was the same paper, which the Senate had some days since refused to receive. The preamble containing the principal objectionable matter, had, however, been expunged. No other alteration had been made; and it was for the Senate to determine whether the paper should be received. After a debate of some length, the motion that the Senate refuse to receive the paper, was laid upon the table. The Senate proceeded to the order of the day, when Mr White spoke until the hour of adjournment, without concluding, on the subject of the bill continuing the charter of the Bank of the United States.

In the House of Representatives, the Resolutions of the Legislature of Virginia, which had been previously under consideration, were laid upon the table. The day was principally occupied with the presentation of petitions and memorials. Before the adjournment, Mr Jones, of Georgia, rose and said, that an explanation had been given by Mr Blair, of S. C. to Mr Pinckney, on the subject of a harsh contradiction made by the former to some statements of the latter on the floor of the House, and that friendly relations had been restored between those gentlemen.

In the Senate on Tuesday Mr Mangum presented a memorial from Whiteborough, complaining of the violation of law and assumption of power by the executive in the removal of the deposites. Mr Mangum stated, on the authority of a letter which he had received, that nine tenths of the signers had been recently friends of the Administration and of Gen. Jackson. He also presented a memorial of a similar import from Halifax county, N. C.

Mr Clay submitted the following resolution.

Resolved, That the Secretary of the Treasury be directed to report to the Senate what amount of public money is now on deposite in the Union Bank of Maryland, and on what account it was deposited; and whether any Treasury drafts, contingent or other, have been, during the month of March, 1834, furnished to the said Bank, to enable it to meet any demands which might be made upon it.

The resolution was then laid over until the next day.

The Senate then proceeded to the consideration of the special order, being the leave asked by Mr Webster to introduce the bill.

Mr White resumed the speech which he commenced the day before, and concluded at four o'clock. When he had concluded, a number of members endeavored to obtain the floor, Mr Clay succeeded, but yielded to

Mr Webster, who, after a few preliminary remarks, moved to lay his motion for leave on the table, giving notice that he would again call it up on the first Monday in May.

Mr Forsyth asked for the yeas and nays, which were ordered; and

The question was taken, and decided as follows: Yeas 24, Nays, 15.

In the House of Representatives a number of memorials were presented. The speaker communicated a letter from Lieut. Levy of the United States Navy, presenting a colossal statue in Bronze, of Thomas Jefferson. The letter was referred to the committee on the Library, and ordered to be printed. The report of the committee of Ways and Means on the removal of the Deposites was then taken up, and Mr Clay of Alabama made a speech in support of the report. When he had concluded, on motion of Mr Schley of Georgia, the House adjourned.

The debates and proceedings on Wednesday, in both Houses, related chiefly to the Deposite question.

In the Senate, on Thursday, leave of absence was granted to Mr Webster for ten days from to day, on motion of Mr Silsbee. Mr Webster stated that he should call up his bank bill on the 21st of April, instead of the 1st Monday in May. Mr Clay did not call up his resolution asking for information from the Treasury Department respecting the Union Bank of Baltimore, in consequence of the absence of Mr Forsyth of Georgia, who was expected to oppose it. Mr Webster presented a Memorial with six thousand and two hundred and seven signatures from Worcester county in this state, respecting the distress of the country. On the subject of the removal of the deposites, Mr Clay spoke until the adjournment.

In the House of Representatives, Mr Chilton Allan continued the debate on the resolution of Mr Mardis. The House passed to the order of the day. Mr Ellsworth took the floor in opposition to the report of the Committee of Ways and Means; and at the conclusion of his remarks, on motion of Mr Choate, the House adjourned.

In Senate, Friday, March 28. Mr Webster presented a Memorial signed by 2800 citizens of Albany, praying for the restoration of the Deposites, and the re-charter of the Bank of the United States.

Mr Dwight presented a Memorial signed by 1200 citizens of Albany opposing the acts of the administration in relation to the Deposites and the Bank.

Mr Clay concluded his speech in support of the resolutions.

The question was then taken upon agreeing to the first of the above mentioned resolutions, in the following words:

Resolved, That the reasons assigned by the Secretary of the Treasury for the removal of the money of the U. States, deposited in the Bank of the United States and its branches, communicated to Congress on the 4th day of December, 1833, are unsatisfactory and insufficient.

And the question upon agreeing to this resolution was taken and decided in the affirmative as follows:

YEAS—Messrs Bibb, Black, Calhoun, Clay, Clayton, Ewing, Frelinghuysen, Hendricks, Kent, King of Geo., Knight, Leigh, Mangum, Naudain, Poindexter, Porter, Prentiss, Preston, Robbins, Silsbee, Smith, Southard, Sprague, Swift, Tomlinson, Tyler, Waggaman, Webster—28.

NAYS—Messrs Benton, Brown, Forsyth, Grundy, Hill, Kane, King of Alabama, Linn, McKean, Moore, Morris, Robinson, Shepley, Tallmadge, Tipton, White, Wilkins, Wright—18.

Mr Clay, then, at the instance of some of his friends, modified his resolution, so as to read as follows.

Resolved, That the President in the late Executive proceedings in relation to the public revenue, has assumed upon himself authority and power not conferred by the Constitution and Laws, but in derogation of both.

The resolution was passed by a vote of 26 to 20, all the members voting as on the preceding resolution except Mr Hendricks, and Mr King of Georgia, who voted in the negative. Messrs Chambers and Bell were absent.

In the House—J. Bouldin the newly elected member from Virginia took his seat.

Mr Adams offered a resolution calling for information relative to the Deposite Banks, which was laid on the table till the following day. Mr C. Allen then spoke on Mr Mardis's resolution until the expiration of the hour.

On the consideration of the Report of the Committee of Ways and Means, on the removal of the Deposites, Mr Choate of Massachusetts addressed the House against the Report of the Committee. Mr Dickinson followed in favor of the resolutions reported by the committee.

The Senate on Saturday was engaged nearly all day in a discussion which grew out of the presentation of a memorial by Mr Leigh, who took occasion in the course of his remarks to express an opinion, that the dissent of one House of Congress to the removal of the deposites would impose upon the Secretary of the Treasury the obligation of restoring them.

In the House, Mr Adams' resolution relating to the Pet Banks was taken up, and somewhat modified. This occasioned some discussion which was cut short by the expiration of the hour allotted to resolutions.

The remainder of the sitting was occupied by debates on private bills.

Massachusetts Legislature.—In the Senate, Thursday March 27, Mr Newton of Worcester, from a Select Committee on a bill to abolish the office of Attorney General, reported that said bill ought not to pass.

In the House, A Report granting William Vans leave to withdraw his petition, was recommitted to the Committee to whom it was originally referred, with instructions to report a bill in conformity with the prayer of the petitioners.

In Senate on Friday, the bill to abolish Imprisonment for Debt was taken up, discussed and amended, and then passed to be engrossed.

In the House the bill to regulate Banks and Banking was taken up and discussed; and pending the consideration of an amendment thereto proposed by Mr Loring of Hingham, the House adjourned.

In Senate on Saturday, the bill concerning Usury was read again, and referred to the next General Court.

The bill to establish the Massachusetts School Fund was taken up, and passed to be engrossed in concurrence, by yeas and nays, viz: Yeas, 23, Nays, 3.

The bill to abolish imprisonment for debt, came down from the Senate, passed to be engrossed, in concurrence with sundry amendments, which were accepted.

Mr Leonard of Norton, was charged with a message to the Senate to request that branch to return to the House the petition of William Vans, and accompanying papers, and the same having been received, were referred to the committee thereon on the part of the House. Subsequently, Mr Leonard, from said committee reported the following Resolve, which was read, and ordered to a second reading, viz:

Resolved, for the reasons set forth in said petition, that William Vans of Boston, in the county of Suffolk, is hereby empowered to prosecute against the Executor, Administrator, heirs or devisees, of John Codman and of Richard Codman, both late of said Boston, deceased, any claim or claims which the said Vans may have against the estate of said John Codman and of said Richard Codman, or either of them, as fully and effectually as if the several acts limiting the time and prescribing the conditions of commencing and prosecuting suits against executors, administrators, heirs and devisees, had never existed; and that the said several acts be, and they hereby are dispensed with, and suspended, for the purpose aforesaid, any laws, decisions or precedents to the contrary notwithstanding.

Provided, however, that said William Vans shall commence any suit or suits for the purpose aforesaid, within four years from the passage of this resolve.

In Senate on Monday, the bill in addition to an act to protect the Sepulchres of the Dead, &c. was read again. On motion of Mr French, the question on passing the bill to be engrossed, was ordered to be taken by yeas and nays—and being so taken, it was determined in the affirmative.

Mr Blake, from a special joint committee on an order of this morning, reported a bill for enlarging the limits of the County Jail in the city of Boston, which was read, and made the order of the day for Tuesday.

The bill to abolish the office of Attorney General was referred to the next General Court—yeas 17, nays 12.

On motion of Mr Newton of Worcester, it was ordered, that the Committee on the Judiciary inquire into the propriety and expediency of imposing further duties on the Attorney General.

In the House, an order passed, in concurrence, appointing Messrs Blake and Whitmarsh, of the Senate, and Messrs Peabody of Boston, Lee of Templeton, and Darling of Marblehead, on the part of the House, a committee to consider the expediency of so far altering the laws respecting the limits of the several Prisons throughout the Commonwealth, as that the boundaries of the several towns wherein the several prisons are located, shall be the limits of such prison.

The resolve on the petition of William Vans was passed and sent up for concurrence.

The bill in addition to the act to regulate Banks and Banking was again taken up, amended, and passed to a third reading.

The amendment provides that no bank shall be allowed to borrow money on time, or payable at a future day.

In Senate on Tuesday, a bill imposing further duties on the Attorney General was reported, read twice, and laid on the table.

The bill enlarging the limits of the County Jail in Boston, and the bill to establish a salary for the Attorney General, passed to be engrossed.

The resolve on the petition of Wm. Vans was referred to the next General Court.

The pay roll of the Senate, amounting to $7371, was reported, and an order passed providing for the payment thereof.

The amendment of the House to the bill regulating banks and banking, prohibiting Banks from borrowing money "from any individuals, or corporation, on time, or payable at a future day," was adopted in concurrence, (after having been so amended by the Senate as to except Savings Institutions), by yeas and nays—20 to 9. The other amendments of the House were also adopted, and the bill was sent back for concurrence.

The bill enlarging the limits of the Suffolk county jail, came up from the House, with amendments, for concurrence. After considerable debate, the amendments were adopted—yeas 16, nays 8.

In the House, the bill to provide a salary for the County Attorney for Suffolk, passed to be engrossed, with amendments.

The bill enlarging the limits of the county jail in the city of Boston, was read a third time, and passed to be engrossed in concurrence, with an amendment in the body of the bill, making the jail limits throughout the commonwealth coextensive with the town in which the jail may be located; and also as amended in the title, into a bill "enlarging the limits of the several jail yards in the commonwealth."

In Senate on Wednesday, on motion of Mr Lee, it was ordered, that the clerk make up an additional pay roll, including tomorrow. The clerk subsequently reported said roll, and an order was passed, providing for the payment thereof.

On motion of Mr Webb, it was

Ordered, that such commission or commissions, for taking depositions, as either of the parties concerned in the petition of Wm Vans may deem necessary, may be issued at any time, under the hand of the clerk of the Senate. Provided, however, that notice of the taking of any deposition or depositions, at the request of either party, shall be given to the adverse party seven days at least before the issuing of said commission or commissions, and seven days at least after the filing of interrogatories, during which time the adverse party may file with said clerk his cross interrogatories; and provided also, that such depositions shall be at the expense of the party taking the same. And it is further ordered, that the President of the Senate be, and he is hereby authorized and empowered to appoint a commissioner or commissioners, for the aforesaid purpose, upon the application of either of said parties.—Sent down for concurrence. Came up non concurred.

Messrs Barstow and Webb, of the Senate, and Messrs Dwight, Farris and Ruggles of the House, were appointed a committee to wait on the Governor, and inform him that the two branches of the Legislature have passed upon all the public business that it is necessary to pass upon at the present session, and request that he would, with the advice of the council, prorogue them to the Tuesday next preceding the first Wednesday of January next. The Committee subsequently reported that they had performed the duty assigned them, and that the Governor would communicate with the Legislature by message forthwith.

The Secretary soon after came in with a message from the Governor, informing the Senate that he had approved of two hundred and three bills, passed at the present session; and that it was the Governor's pleasure, by and with the advice and consent of the Council, and at the request of both branches of the Legislature, to prorogue them to the Tuesday next preceeding the first Wednesday of January next—and they are prorogued accordingly.

In the House of Representatives, Wednesday, April 2. On motion of Mr Lucas, of Plymouth it was ordered, that the Committee on the Pay Roll be directed to make up a Pay Roll, in addition to the roll already made up, including tomorrow.

On motion of Mr Minns, of Boston, it was ordered, that the Committee on the Pay Roll be directed to omit the names of such gentlemen as may desire it, from the supplementary pay roll.

In the House Mr Stevens, of Boston, from the Committee on the Pay Roll, reported an additional roll, and a resolve for the payment thereof, which was read twice and passed.

After the usual formalities, as detailed in the proceedings of the Senate, the House was prorogued to the Tuesday next preceding the first Wednesday in January next.

NOTICE.

The friends of Temperance throughout the Commonwealth, and especially the Secretaries of Temperance Societies are reminded that the time is arrived, when returns from town and other local Societies ought to be forwarded to the Secretaries of county and district Societies, in order that these may forward their return to the State Society, a full and satisfactory Report of the Temperance Reform in the State cannot be made at the annual meeting the Massachusetts Temperance Society in May, unless the returns from the Counties and Districts are forwarded in good season. It is hoped, that no county or district society will fail of furnishing the returns, that have been requested, on or before the first of April next; or otherwise, as soon as they can be made out. Every County or District return ought to contain the names of the Presidents and Secretaries of the town and other local Societies.

H. HILDRETH,
Agent of Mass. Temp. Society.

N. B. Returns from County and District Societies may be sent by Mail, or other safe conveyance, to the agent at Boston, care of Richard Hildreth, Esq. No. 17, Court Street.

☞ Country Editors friendly to the Temperance cause are requested to insert the above.

MARRIAGES.

In this city, Mr Joseph Bowthorpe to Miss Mary Russell.

By Rev. Mr Young, Mr Charles Chandler to Miss Sarah, daughter of the late Mr John Whitney.

On Thursday evening, by Rev. Mr Gannett, Mr Geo. Partridge to Miss Elvira Lindorff Kenny.

In Easton, Dr Menzias R. Randall, of Rehobeth to Miss Almira Guild.

In Charlestown by the Rev. Mr Field, Mr Samuel Hobbs to Miss Abigail W. Kendall, all of Weston.

In Cambridge Mr James Luke, to Miss Maria Osborn.

In Mattapoisett, Mr Wm. S. White Jr. of Boston, to Miss Eliza Ann, daughter of Elijah Willis Esq.

DEATHS.

In this city, on the 22d ult. Mrs Elizabeth wife of Dr Walter Channing, aged 39. James Jackson Jr. M. D. aged 24.

On the 25th ult. Mrs Elizabeth F. W. wife of Dr Woodbridge Strong, and daughter of Hon. Laban Wheaton, aged 38.

On the 29th Abigail Maria infant daughter of Mr John D. Norton.

On the 1st inst. Charles, aged 17, son of Mr William Simonds.

Mrs Susan wife of Mr Jesse. P. Jennings. Miss Sally Day 77.

In Salem Mr John Derby, 64; widow Abigail Phippin, 60.

In Gardner, Mass. on Saturday March 29th Mrs Abigail Jaquith, aged 33 years.

In Brunswick, Me. Mrs Alice, relict of Rev. Jos. Mc Keen, first President of Bowdoin College.

At the Wesleyan University, Conn. Mr Jedediah Dwelly of Hanover Mass.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man. 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

ROBIN CARVER'S POPULAR BOOKS FOR YOUTH.

I. Anecdotes of Natural History, illustrated by 120 engravings.

II. Stories of Poland, from historical facts.

III. History of Boston. Adapted to the mind of the young.

IV. Book of Sports. Published by LILLY, WAIT & Co. 121, Washington Street. April 5.

SCHOOL BOOKS, SCHOOL APPARATUS. &c.—J. DOWE, Publisher and Bookseller, 130 Washington Street has on hand and constantly for sale, every variety of School Books now in general use—Globes, Orreries, Season Machines, and School Apparatus of every description.

Also—A great variety of Cap, Pot, and Letter-Paper, Visiting Cards &c. Together with a general assortment of Miscellaneous and Juvenile Books.

The Juvenile Repository, published every Saturday in nos. of 24 pages each making more than 1200 pages a year. A useful little book for Sabbath schools. Price $2 a year in advance.

☞ Sunday School Libraries, Instructors and School Committees supplied on the most favorable terms. April 5.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

NATIONAL INSURANCE COMPANY. The Office of the National Insurance Company is removed to the New Building, erected by the Globe Bank, No. 24 State street.

The Company hereby give notice that their Capital is

$1.000.000,

one half of which,

$500.000

is paid in and invested according to law; and that they continue to insure against Fire and Marine risks to any amount not exceeding

$50.000

on one risk, at their Office, No. 24 State street.

WM. THORNDIKE, President.
S. W. SWETT, Vice President.
L. G. Russell, Secretary. March 15.

EMERSON'S READING BOOKS.

1. THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States.

2. THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools.

3. THE THIRD CLASS READER, designed for the Younger Classes in Schools.

These three works, prepared by Mr *B. D. Emerson*, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organized into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of those pupils who may be supposed to hold a place in that class, for which it is designed; the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the Series, to that of the most maturity.

These Readers are confidently recommended to all, who have the superintendence of education. They contain nothing sectarian, nothing which is not calculated to promote unaffected devotion, pure morality, diffusive benevolence, sound patriotism, and general intelligence.—In addition to these general traits of character, it is believed that the Introductory part of this series, embraced under the head of "*Suggestions to Teachers*," cannot fail to be duly appreciated by the intelligent School-Master.

These Readers are also generally noticed in various Journals in New England and at the South; they are manufactured in a superior style, and are sold much lower than other Reading Books of the same size.

☞ School Committees and teachers are requested to call on the publishers, and receive copies of these Readers for examination, *gratis*.

RUSSELL, ODIORNE & Co.
March 29. School Book Publishers, Boston.

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for February, entitled "Testimonies from the neighborhood of the eternal world, on acceptance with God." By Noah Worcester D. D. March 29.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

I. C. BOWLES, Agent,
No. 141 Washington street, opposite the Old South.
march 29 1stl

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.
Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.
Tuition $5,00 per term.

CHARLES C. P. GALE, Principal.
Derry, N. H. Feb. 24, 1834. 6tis.

POETRY.

GOD'S EXISTENCE.

BY W. C. BRYANT.

Not in the solitude
Alone may man commune with heaven; or see
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here amidst the crowd
Through the great city rolled,
With everlasting murmur, deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwelling lies,
And lights their inner homes—
For them thou fill'st the air, the unbounded skies,
And giv'est them the stores
Of ocean, and the harvest of its shores.

Thy spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the surrounding sea,
Or like the rainy tempest speaks of thee.

And when the hour of rest
Comes like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment too is thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps.

MISCELLANEOUS.

[From the Edinburgh Observer.]

SIR WALTER SCOTT AND THE ROXBURGHE CLUB.

Early in 1823, in consequence of a vacancy in the Roxburghe Club, occasioned by the death of one of its members, it was proposed by Earl Spencer, the President, at the annual meeting, to elect the "Unknown Author of Waverly," and the Secretary, Dr Dibdin, was requested to address Sir Walter Scott on the subject. The two following letters were in consequence received by Dr Dibdin from Sir Walter Scott. The worthy and estimable Baronet met the Club but once at their anniversary in May 1825.

"My Dear Sir,—I was duly favored with your letter, which proves one point against the unknown author of Waverly; namely, that he is certainly a Scotsman, since no other nation pretends to the advantage of second sight. Be he who or where he may, he must certainfeel the very high honor which has selected him, *nominis umbra*, to a situation so worthy of envy.

"As his personal appearance in the fraternity is not like to be a speedy event, one may presume he may be desirous of offering some test of his gratitude in the shape of a reprint, or such-like kickshaw, and for this purpose you had better send him the statutes of your learned body, which I will engage to send him in safety.

"It will follow as a characteristic circumstance, that the table of the Roxburghe, like that of King Arthur, will have a vacant chair, like that of Banquo at Macbeth's banquet. But if this author, who hath 'fern-seed and walketh invisible,' should not appear to claim it before I come to London (should I ever be there again) with permission of the Club, I, who have something of adventure in me, although a Knight like Sir Andrew Aguecheek, dubbed with unpacked rapier, and on carpet consideration, would, rather than lose the chance of a dinner with the Roxburghe Club, take upon me the adventure of the *siege perilous*, and reap some amends for perils and scandals into which the invisible champion has drawn me, by being his *locum tenens* on so distinguished an occasion.

"It will not be uninteresting to you to know, that a fraternity is about to be established here, something on the plan of the Roxburghe Club; but, having Scottish antiquities chiefly in view, it is to be called the Bannatyne club, from the celebrated antiquary, George Bannatyne, who compiled by far the greatest records of old Scottish poetry. The first meeting is to held on Thursday, when the health of the Roxburghe Club will be drunk.

"I am always, my dear sir, your most faithful humble servant. WALTER SCOTT."

Edinburgh, Feb. 25, 1823.

"My dear Sir—I am duly honored with your very interesting and flattering communication. Our Highlanders have a proverbial saying, founded on the traditional renown of Fingal's dog, "If it is not Bran," they say, "it is Bran's brother." Now this is always taken as a compliment of the first class, whether applied to an actual cur, or parabolically to a biped; and upon the same principles, it is with no small pride and gratification that the Roxburghe Club have been so very flatteringly disposed to accept me as a *locum tenens* for the unknown author whom they have made the child of their adoption. As sponsor, I will play my part as well as I can; and should the real Simon Pure make his appearance to push me from my stool, why I shall have at least the satisfaction of having enjoyed it.

"They cannot say but what I had the crown."

"I regret deeply I cannot soon avail myself of my new privileges; but courts, which I am under the necessity of attending, officially sit down in a few days, and, *hei mihi!* do not arise for vacation until July. But I hope to be in town next spring; and certainly I have one strong additional reason for a London journey, furnished by the pleasure of meeting the Roxburghe Club. Make my most respectful compliments to the members at their next merry meeting; and express, in the warmest manner, my sense of obligation.

"I am always, my dear sir, very much your obedient servant, WALTER SCOTT."

"Abbotsford, May 1, 1823."

[From the London Courier.]

ST SIMONISM vs. OWENISM.

We availed ourselves, on Friday evening, of a polite invitation sent to us by Dr Prati, the great apostle of the St Simonians, to hear, as the card of invitation bore, the principles of the Owenites dissected by the learned Doctor, in the Burton-rooms, near Burton-crescent. The evening was rather unfavorable, which may, perhaps, account for the very limited attendance of the disciples. About sixty persons were present, when Dr Prati mounted the rostrum, and at no period of the discourse were there above one hundred —Ten or a dozen ladies or females attended. Mr Owen, accompanied by ten or twelve of his followers, males and females, appeared just before the discourse began; he occupied the seat nearest the orator on the front bench, listened with apparently great attention, had a messenger bringing him, with sufficient importance, books and documents, and at one time endeavored, but without success, to interrupt the speaker, with a view to explanation, or, as he said, to save time afterwards. The whole proceedings were so inconceivably ludicrous and absurd for an apparently grave assemblage of human beings to be engaged in, that we can scarcely, on recollection, believe in their reality. It would be unpardonable to devote any considerable part of our columns to a detailed account of them. Dr Prati commenced by speaking respectfully of Mr Owen, and of the benevolence of his projects, but he ridiculed his system of perfectibility, founded on metaphysical axioms, having no facts and no proof on which to rest, as altogether chimerical; he contrasted the wild and visionary nature of Mr Owen's system with the simplicity and beauty of that of St Simon, which, as he stated, depended on the practical application, in all situations and to all persons, of the Christian rule, "Do as you would be done by," and on the universal education of the whole people, according to some rational plan, such as that of Pestalozzi. He spoke of the unfounded calumnies with which the St Simonians had been assailed, and, certainly, we must agree in the truth of this remark, provided that their creed is not very different from the general explanation of it afforded to us on Friday evening by Dr Prati. But he, probably, left much to be communicated in detail, on future occasions. The oration was concluded in about an hour, and then the meeting seemed at once to change its character, and, without any proposition or motion to that effect, to resolve itself into a debating assembly. Mr Owen took the chair, and kept it till the meeting was dissolved, soon after ten o'clock; when he began to speak, a voice from the gallery complained that he was apt to be tedious, and inquired how long he was to be allowed to hold forth. One party said, half an hour; another, ten minutes. Half an hour was allowed on a show of hands. Mr Owen declared his profound ignorance of the tenets of St Simon, and could not comprehend what they were from any thing he heard; then, after consuming about twenty minutes in reading his own creed, from his quarto volume published in January, 1816, he proceeded, as usual, to abuse all governments, and all religions, as occasioning all the evils of every kind which prevail on earth—maintaining that he knew of no proper objects of punishment, except the heads of the Established Church and of the government, and that only one thing was now required in order to convert the pandemonium in which we live in a terrestrial paradise. Here he was stopped by a female in the gallery, who exclaimed that the absence of Satan, the prince of darkness, was necessary before Mr Owen's prophesy could be accomplished; that the God of Revelation had declared it, and then the millenium would commence. Mr Owen paused while the lady spoke, and then went on, as if he had not heard her, to take a rapid view of his own exertions for a long period of years, proclaiming the constant success (witness Harmony, New Lanark, Orbistown, etc.!) which had uniformly attended them. The time of regeneration was, he said, fast approaching, but there was not yet one rational man on earth. Here the same female voice was again heard inquiring—"How are we to be regenerated, when there is not one rational being, not even yourself, to regenerate us"—Mr Owen's reply to this merited rebuke was very nearly in these words, and was delivered apparently with perfect calmness, sincerity and solemnity. "I have, by very long continued efforts, brought myself nearer to the state of perfectibility than any person living has done," leaving to his audience to draw the inference, that he was the individual who, on the 1st of January, 1835, is to convert the earth into a terrestrial paradise. This announcement gave rise to some tittering, but nothing abashed the speaker. His temper is quite imperturbable. The 1st of January, 1835, is now, it seems, the date of the commencement of the happiness of the world under the moral government and superintendence of Mr Robert Owen. The period will no doubt be adhered to with equal punctuality, as the 4th July, 1826, was of the mental independence of Mr Owen's American Colony in Indiana, declared in his celebrated proclamation, issued just before his followers in the western world, and their leader, separated from each other forever. Mr Owen is obviously in an incurable state. No doubt can, we think, be entertained of his honesty. He is no imposter. But his enthusiasm (to give it the mildest appellation) leads him to believe that all his exertions have been attended with success, notwithstanding his having squandered his means, and devoted the best years of his life, now far advanced, in making attempts to promote his wild views in Scotland, the United States of America, and in this country, all of which have ended in abandonment, and in complete and total failure. His disciples are few in number, and will soon disappear—thanks to the enlightened times in which we live, which protects him from State prosecutions for imaginary crimes—and which prevent that dissemination of fanciful notions which always follows the having recourse to such ill-advised measures.

STATUE OF MEMNON.

Royal Society of Literature, Nov. 6.—This Society held its first meeting for the session, at its house in St Martin's Place—the Rev. Dr Richards, one of the vice-presidents, in the chair. Presents were acknowledged, and the names of new candidates suspended for future ballot. Mr Hamilton read an extract from a letter from Sir W. Gell, mentioning the arrival of Mr Wilkinson in Italy, on his way home from his long sojourn in Egypt; and announcing a fact of great interest to the philosophical inquirer. Mr W had procured means to ascend the famous statue of Memnon; the musical wonder of more than two thousand years, and the subject of so much ingenious speculation. And he had *discovered* that all these learned theories were like that of the different effect between live and dead fish in a vessel brimful of water: *i. e.* without the fact on which to raise the hypothesis. In short, Memnon has not emitted sounds in consequence of the rays of the sun falling in any direction upon his morning head; but in his mighty breast there is inlaid a sonorous stone, and by it a concealed niche in which was placed a man with an iron rod to strike the stone, which consequently emitted those mysterious and priestly sounds, which helped to uphold the solar adoration and the wonder of an ignorant and idolatrous people!!! The statue itself had been broken, probably by Cambysis, and afterwards repaired; but the secret was taken good care of. Another very interesting letter from Mr Dawkins was read, giving an account of the latest researches in Greece, and their products especially in Athens, where some curious inscriptions, and other portions of the marbles in the British Museum, have been found.

STORM AT SEA.

The last number of the London Quarterly Review contains a flattering notice of a posthumous work, written by the late M. G. Lewis in 1815, and published last year, called the "Journal of a West India proprietor." The Reviewer extracts the following lively account of a storm at sea and the subsequent calm.

"At one this morning, a violent gust of wind came on; and, at the rate of ten miles an hour, carried us through the chops of the channel formed by the Scilly Rocks and the Isle of Ushant. But I thought that the advance was dearly purchased by the terrible night which the storm made us pass—the wind roaring, the waves dashing against the stern, till at last they beat in the quarter gallery, the ship, too, rolling from side to side, as if every moment she were going to roll over and over! Mr J——— was heaved off one of the sofas, and rolled along till he was stopped by the table.—He then took his seat upon the floor as the more secure position; and, half an hour afterwards, another heave chucked him back again upon the sofa. The captain snuffed out one of the candles, and both being tied to the table, could not relight it with the other; so the steward came to do it, when a sudden heel of the ship made him extinguish the second candle, tumbled him upon the sofa on which I was lying, and made the candle which he had brought with him, fly out of the candlestick, through a cabin window at his elbow; and thus we were all left in the dark. Then the intolerable noise! the creaking of bulkheads! the sawing of ropes! the screeching of the tiller! the trampling of the sailors! the clattering of the crockery! Every thing above deck and below deck, all in motion at once! Chairs, writing desks, books, bundles, fire-irons, and fenders, flying to one end of the room; and the next moment (as if they had made a mistake) flying back again to the other with the same hurry and confusion! "Confusion worse confounded!" Of all the inconveniences attached to a vessel, the incessant noise appears to me the most insupportable! As to our live stock, they seem to have made up their minds on the subject, and say with one of Ariosto's knights (when he was cloven from the head to the chine,) '*or convien morire.*' Our fowls and ducks are screaming and quacking their last by dozens."

Contrast with this what follows, when the gale has abated—

"I understand that in these latitudes nothing can be expected but heavy gales or dead calms, which calms are by far the most disagreeable of the two: the wind steadies the ship; but when she creeps as slowly as she does at present (scarcely going a mile in four hours,) she feels the whole effect of the sea bearing against her, and rolls backwards and forwards with every billow as it rises and falls. In the meanwhile, every thing seems to be in a state of the most active motion, except the ship.—While we are carrying a spoonful of soup to our mouths, the remainder takes the "glorious golden opportunity" to empty itself into our laps, and the glasses and salt-cellars carry on a perpetual domestic warfare during the whole time of dinner, like the Guelphs and the Ghibellines. Nothing is so common as to see a roast goose suddenly jump out of its dish in the middle of dinner, and make a frisk from one end of the table to the other; and we are quite in the habit of laying wagers which of the two boiled fowls will arrive at the bottom first.

"N. B. Today the fowl without the liver wing was the favorite, but the knowing ones were taken in; the uncarved one carried it hollow."

[From the Mercantile Journal.]

PRESENCE OF MIND.

There are but few individuals, who exhibit any extraordinary degree of *presence of mind*, amid scenes of unexpected and imminent peril. This is a quality which seems to be denied to the greater part of the human race. Sudden danger has the effect of paralyzing all the faculties, and like the fabled Enchanter's wand, instantaneously deprives the athletic man of his strength, and the wise one of his mental powers. Presence of mind is a quality, which cannot be acquired: it must be conferred by nature, and commands admiration whenever it is exhibited. It is a kind of intuitive wisdom, which instructively prompts its possessor immediately to adopt extraordinary and perhaps the only measures, which can save him from apparently inevitable destruction.

Some of our readers may recollect the anecdote of a Lady in Bengal who in company with several friends was regaling in an arbor, when a rustling was heard among the bushes, and an enormous tiger was seen crouching within a few feet, ready to make his unerring spring.—The dreadful fate of some of the party seemed inevitable—when this young lady, who perhaps in other circumstances would have fainted at the sight of blood, or screamed at the approach of a harmless spider, suddenly snatched her parasol, and opened it full in the monster's face, who terrified at such an unexpected reception, fled howling away, and sought a refuge in the depth of a jungle!

Mr A——, a gentleman. residing in New Hampshire, was once accompanied by two individuals, attempting to cross the Merrimac river on the ice. But when they had nearly reached the middle of the stream, they saw to their great dismay, the ice bending beneath their weight! Mr A—— immediately saw the danger of his situation. There was no time for consultation, and he promptly embraced the only means which could save him from being drowned. *He threw himself flat on the ice!* wisely judging that he would be less likely to break through, when his weight was spread over a large surface, than when it was concentrated —and by the impetus of the movement, he was carried over the most dangerous part of the stream—but his companions, not resorting to a similer expedient, were plunged into the stream. Mr A—— crawled to an island, which was near, and with considerable difficulty succeeded in summoning men to his assistance, who were at work on the banks of the river, and who by the help of boards and ropes, at length succeeded in extricating his companions from their dangerous situation. If this gentleman had displayed less *presence of mind*, the three individuals would immediately have perished.

During an alarm of fire a few years since in the town of Beverly in this State, Mr B——, a respectable mechanic of that town, had occasion to ascend the roof of a house to extinguish a fire which was kindling among the shingles. He succeeded in his attempt: but as the roof became wet, he found it difficult to retain his foothold, and to the great terror of the surrounding crowd, he was seen gradually sliding towards the eaves with a slow but accelerating motion. His destruction appeared inevitable. No obstacle lay between him and a dreadful death—an ordinary individual in his situation, would have uttered a shriek of despair, and vainly attempted to clutch at something to stay his slow but frightful progress towards destruction. Not so with Mr B——. His feelings at that moment was not to be envied—his perception of danger was clear, and he saw the necessity of adopting some immediate means to rescue himself from the fate which stared him in the face. He reasoned rapidly and coolly on his situation. It occurred to him that the slightest impediment would check his descent, and save his life. He put his hand in his pocket, and drew forth a *penknife;* opened it, and thrusting it into the shingles beneath his feet, arrested his downward progress—and assistance being at hand, he was soon safely landed on *Terra Firma.*

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The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invitee to call and enter their names.

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